

# THE REHEARSAL.

1. How Wicked things may be said to Come from God, or to be God's doing.
2. How this has been Apply'd among Us.
3. The Sermons of the Hoadlys more Scandalous than the Observators and Reviews.
4. Mr. Ben. Hoadly Runs in to the Mobb-Notion of Co-Ordinate Powers in our Constitution.
5. Who shall be Judge in this Case.
6. His Mistake of our Constitution.
7. A friendly Advice to Mr. Hoadly.
8. This proceeds from no ill Will to him.
9. That God did Appoint a Particular Form of Government.

WEDNESDAY, May 12. 1708.

(1.) *Country-man.* **T**HE last thing you said, Master has Instructed me very much, and sav'd me from some Wild Notions that Mislead many People, as if Every thing that God Permitted were His Order and had His Allowance and Approbation. And they Run into this by not Understanding such Expressions of Scripture as *This is from the Lord*, or *The Lord did this*, which often Means no more than that God did Suffer Men to do very Wicked things, and by that Means brings His Judgments upon them, as is very Plain in the Instances you have given, particularly that of *Abraham*, where his Un-Natural Rebellion against his Father is said to be Rais'd by God, and God is said to Give him his Father's Wives to Lye with, and that God did this thing. God indeed did Permit it, and by this Means brought a Just Judgment upon David for his Sin in the Matter of *Uriah*. But it would be Abhorrent to think, That God did Approve of these Monstrous Sins of *Abraham*! On the Contrary we find that God did severely Punish him for them, particularly for his Rebellion, in which he Died after a very strange Manner.

(2.) And as the Review and other Sons of Rebellion would Justify the Revolution of *Jeroboam* from its being said to be from the Lord, so do they in Other Cases, O, say they, *This is from the Lord*, it is God's own Doing, it is Plain from His Blessing it

with Success, and without Blood too, like that of *Jeroboam*! But it Cost Blood enough afterwards—And the more Considerate would say with *Jeram* ii. Kin. vi. 33. Behold, this Evil is of the Lord. And some when Tir'd out, make his Inference too, What shou'd I wait for the Lord any longer? And we may all say, in a Sound Sense, Is ther any Evil in the City, and the Lord hath not done it? And we have Deserv'd more than the Lord hath yet done to Us, for our many Sins, particularly for the Barbarous Murder of our late Martyr'd Sovereign, and the Present Ridiculing it in *Calves-Head-Feasts*, and more Notoriously by the Review in his Dry and Wet Martyrdom, and other Screech-Owles who Maintain the same *Rebellious Principles*, and Propagat them through the Nation, to bring down more Wrath from Heaven.

(3.) *Rehearsal.* But all these do not so much Mischief, nor Look so Terribly upon Us, as when this *Doctrin* comes from the Pulpit, when those that Teach the People Lead them Astray, and turn Righteousness into Hemlock! Who put Evil for Good, and Good for Evil; Light for Darkness, and Darkness for Light. The two Hoadlys have done more to Peyson the Nation, than both the *Observer* and *Review*, and their Sermons are much more Scandalous! Therefore they ought to be Rebuked more Sharply.

(4.) See how Ben. Hoadly in his *Affize-Sermon*

Sermon Runs in to all the Mobb and Rebellions Principles of Forty-One, he wou'd have the two Houses of Parliament to be Co-Ordinate with the Crown. He Inveighs against such a Monarchy as Governs without the Restraint of any Co-Ordinate Legislative Powers, as he Expresses it. p. 1. This is the Old Notion of the King being One of the three Estates, which I have Sufficiently Expos'd already. And if Mr. Hoadly is not Convinc'd, he must Alter his Common-Prayer-Book, (which perhaps wou'd not Trouble him much) and next fifth of November he must not thank God for Preserving the King, and the three Estates of this Realm assembled in Parliament. Let him say the King and the Other two Estates—For he wou'd not Banter God Almighty!

(5.) But upon this Notion of Co-Ordinate Powers, I must Ask him my old Question, Who shall be Judge? Who shall Umpire the Matter, if they differ among themselves? And he will not say that this is an Impossible Supposition, for we have both Seen it and Felt it, more than Once. Ther was a War betwixt King and Parliament in Forty One times. Who was Judge between them! We have seen the Houses of Lords and Commons Differ about their Privileges. Who is Judge in this Case? And if ther is no Dernier Resort, there is no Government. But we must go by the Ears—Three Co-Ordinate Powers are three Kings in the same Kingdom. And it is not Likely they shou'd long Agree. Now let Mr. Hoadly see what a Confusion he has made of our Constitution.

(6.) But let him think again, how he has Mistaken our Constitution. For our Constitution, is one Sovereign, free from all Coercion, by Either or Both Houses of Parliament, or by the People either Collectively or Representatively, or by any other Person or Persons whatsoever. And the Sole Power of the Sword is in this Sovereign Alone, and neither or Both Houses of Parliament may Wage War against him, either Offensive or Defensive. Neither have they any Legislative Power without Him, or any Authority whatsoever but from Him, They are his Dutiful and Obedient Subjects, as they stile themselves. Then sure not Co-Ordinate with Him.

(7.) Mr. Hoadly, if you know not these things I will shew them to you. I have done it already. Do not think it Beneath your Character to Read these Penny-Papers. As Good Men have done it. And perhaps they may tell you something you know not yet! And do not Run away with these Mobb-Notions of Government, which you Learn in Worse Company. But above all things

do not Carry them into the Pulpit with you, and bring not the Blood of these Poor Souls that Hear you upon your own Head. Do not do it. Consider of it a little Better, before you Venture upon it again. And if you find that you have Grossly Mistaken the Matter (And a Man of your Sense cannot Miss it, if you Consider it Impartially) then you must think your self Oblig'd to make Reparation in as Publick a Manner as you have given the Offence. And Print another Sermon to set things Right, that you may Die in Peace.

(8.) And take not my Freedom with you amifs. You see I was Constrain'd to it. And I had Sinn'd too, in my own Opinion, If I had not Endeavour'd to Rescue those who I saw were Infected by your Sermons. And if I Gain you too, it is a Labour of Love, And you will not have Reason to be Angry with me. I am perfectly a Stranger to you, and know you no otherwise than by your Printed Works, with some of which I was very well Pleas'd, and the more Sorry to see you fall into such Dangerous Errors; And what I now say to you cannot be out of any Personal Prejudice to you, whom I shou'd not know if I met you in the Street, or ever heard any thing to your Disadvantage, except what you have done upon this Subject, Therefor I ask leave to talk with you a little more.

(9.) You say, p. 7. *How it pleas'd Almighty God to have Pointed out any particular Form, as of Necessity to be Submitted to by all Nations, I shou'd certainly think that this was the Best and Happiest that cou'd be Devis'd for the Carrying forward the Ends of Human Society.*

Now, Sir, I desire you to Consider that ther was no other Form of Government in all the World but Monarchy, for some Thousands of Years after the World began. And therefore if God Pointed out any Form it must be This. And this was to be submitted to by all Nations, if they were Oblig'd to Submit to the Form of God's Appointment. And if God did Appoint any Government at all, He likewise Appointed the Form of it. (for which see Num. 134. of my first Volume.) And that God did Appoint Government, see what is said under the Head Government in the Index. And I cannot Doubt but you will be Satisfy'd. I believe you have been Misled, and therefore I pray you to Consider a little. See likewise the word People in the Index of the first Volume, and I think you will find it Prov'd to a Demonstration, That the People, never Did, or Ever Can Choose any sort of Government whatsoever. And that if they did, it cou'd have no Foundation, but Lyable to Eternal Struggle and Revolution.